

THE
CONFESSION
OF
FAITH,

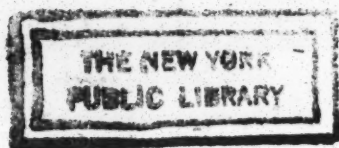
And the
LARGER and SHORTER
CATECHISM,

First agreed upon by the
Assembly of Divines at
Westminster.

And now approved by the
Generall Assembly of
the Kirk of SCOTLAND,
to be a part of Unifor-
mity in Religion be-
tween the Kirks of
Christ in the
three King-
domes.

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Westminster Assem-
bly of Divines





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Kingdomes.

CHAP. I.

Of the Holy Scripture.

Although the light of Nature,
and the works of Creation
and Providence, do so far
manifest the Goodnesse, Wisdom,
and Power of God, as to leave men

A 2

unexcuse-

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a Rom. 1.
 14, 15.
 Rom. 1. 19.
 20. Psal. 19
 2, 3. Rom.
 1. 3. with
 Chap. 2. 1.
 b 1 Cor. 1.
 21. 1 Cor. 2.
 13, 14.

c Heb. 1. 1.

d Prov. 21.
 19, 20, 21.
 Luke 1. 3, 4
 Rom. 15. 4
 Mat. 4. 4, 7
 20. Isaia 8.
 19, 20.
 e 2 Tim. 3.
 15. 1 Pet. 1.
 19
 f Heb. 1.
 1, 2.

unexcusable *a*? yet are they not suf-
 ficient to give that knowledg of God
 and of his Will; which is necessary
 unto Salvation *b*. Therefore it plea-
 sed the Lord at sundry times, and in
 diverse manners, to reveal himself,
 and to declare that his Will unto
 his Church *c*; and afterwards for
 the better preserving, and propaga-
 ting of the Truth, and for the more
 sure establishment and comfort of
 the Church against the corruption of
 the flesh, and the malice of Sathan-
 and of the world; to commit the
 same wholly unto writing *d*; which
 maketh the holy Scripture to be most
 necessary *e*; those former wayes of
 Gods revealing his Will unto his
 People, being now ceased *f*.

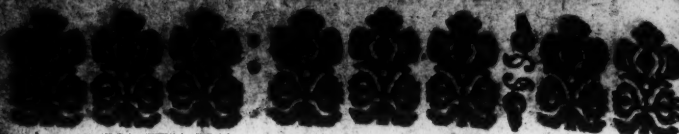
II. Under the name of Holy
 Scripture, or the Word of God
 written; are now contained all the
 Books of the Old and New Testa-
 ment, which are these:



Of the Old Testament:

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Joshua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Esther
Job
Psalmes
Proverbs

Ecclesiastes
The Song of
Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakuk
Zephaniah
Haggai
Zechariah
Malachi



Of the New Testament.

The Gospels according to

Matthew,

Mark,

Luke,

John.

The Acts of the
Apostles.

Pauls Epistles to
the Romans.

Corinthians I.

Corinthians II.

Galatians.

Ephesians

Philippians.

Colossians

Thessalonians I.

Thessalonians II.

To Timothy I,

To Timothy II.

To Titus.

To Philemon.

The Epistle to
the Hebrews.

The Epistle of
James.

The first and se-
cond Epistles
of Peter.

The first, second
and third Epi-
stles of John

The Epistle of
Jude.

The Revelation
of John.

All

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All which are given by inspiration of God, to be the Rule of Faith and life g.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings h.

IV. The authority of the holy Scripture, for which it ought to be beleaved and obeyed; dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God i.

V We may be moved and induced by the Testimony of the Church, to an high and reverenced esteem of the holy Scripture k. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majestie of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the

g Luke 16.
29. 31.
Eph. 2. 10
Rev. 22. 18.
19. 2 Tim. 3.
16.

h Luke 24.
27. 44
Rom. 3. 2
2 Pet. 1. 21.

i 2 Pet. 1.
19. 21
2 Tim. 3. 16
1 John 5. 9.
1 Thes. 2. 13.

k 1 Tim. 3.
15.

intire perfection thereof, are Arguments whereby it doth abundantly evidence it selfe to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witnesse by and with the Word in our hearts *1.*

1. John 2.

20. 27

John 16. 13,

14. 1 Cor. 2.

10. 11, 12,

11. 19. 21,

VI. The whole Counsell of God, concerning all things necessary for his own Glory, mans Salvation, Faith, and Life, is either expressely set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or traditions of men *m.* Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n:* and that there are some circumstances concerning the Worship of God, and government of the Church, common to humane actions and Societies, which are to be ordered by the light of Nature and Christian Prudence, according to the generall Rules of the Word which

2. Pet. 3.

13. 16, 17

Gal. 3. 8, 9

1 Thes. 2. 2

John 6. 45

1 Cor. 2. 9,

12.

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which are alwayes to be observed o. 1 Cor. 12.
13. 14

VII. All things in Scripture are 1 Cor. 14.
26. 40.
not alike plaine in themselves, nor a-
like clear unto all p: yet those things
which are necessary, to bee known,
believed, and observed for salvation,
are so clearly propounded and ope-
ned in some place of Scripture or
other, that not only the Learned, but
the unlearned, in a due use of the or-
dinary means may attain unto a
sufficient Understanding of them q. 2 Peter 3.
16.

VIII. The Old Testament in 9 Psal. 119.
105. 130
Hebrew (which was the Native
language of the people of God of
Old,) and the New Testament in
Greek, (which at the time of the
writing of it, was most generally
known to the Nations) being im-
mediatly inspired by God, and by
his singular care and providence kept
pure in all ages, are therefore Au-
thenticall r, so as, in all controver-
sies of Religion, the Church is final-
ly to appeal unto them s, But, be-
cause these Originall Tongues are s Isaia 8. 20
Acts 17. 13
John 10. 70
46.
not known to all the people of God,
who haue right unto, and interest in
the Scriptures, and are commanded
in the fear of God, to read and search
them r; therefore they are to be tran- r Mat. 5. 18
s John 5. 39

A L

lated

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flated into the vulgare language of every Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures, may have hope.

1 Cor. 14.
6, 9, 11, 12
24, 27, 28
Col. 3. 16

Rom. 15.
4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that

2 Peter 1.
20, 21
Acts 15. 15,
16

speake more clearely, X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councils, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined; and, in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture.

Matth. 23.
29, 31
Eph. 4. 10
with Acts
23. 24

CHAP. II.

Of God, and of the Holy Trinity.

1 Cor. 8. 4
1 Thes. 1. 9
Jer. 10. 10
Job 11. 7
Job 14. 14
1 John 4. 4
1 John 1. 17

Here is but one only *a*, living and true God *b*; who is infinite in Being and Perfection *c*, a most pure spirit *d*, invisible *e*, without

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dy, parts *f*, or passions *g*, immutable *h*,
 immense *i*, eternall *k*, incomprehen-
 sible *l*, Almighty *m*, most wise *n*,
 most holy *o*, most free *p*, most ab-
 solute *q*, working all things accor-
 ding to the counsell of his own im-
 mutable and most righteous will *r*,
 for his own glory *s*, most loving *t*,
 gracious, mercifull, long suffering,
 abundant in goodnesse and truth,
 forgiving iniquity, transgression, and
 sin *u*, the rewarder of them that dili-
 gently seek him *w*, and withall, most
 just and terrible in his judgments *x*,
 hating all sin *y*, and who will by no
 means clear the guilty *z*.

II. God hath all life *a*, glory *b*,
 goodnesse *c*, blessednesse *d*, in, and
 of himself; and is alone in, and un-
 to himself all-sufficient, not stand-
 ing in need of any creatures which he
 hath made *e*, nor deriving any glory
 from them *f*, but onely manifesting
 his own glory, in, by, unto, and
 upon them: Hee is the alone foun-
 taine of all Being, of whom, through
 whom, and to whom are all things *g*,
 and hath most Sovereigne domini-
 on over them, to doe by them, for
 them, or upon them what soever him-
 self pleaseth *h*. In his sight all things
 are

f Deut. 4. 15
h John 4.
 24. with
 Luke 24. 39
g Acts 24.
 11. 15
h Jam. 1. 17
 Mal. 3. 6.
i 1 Kings 8.
 27. Jer. 23.
 23. 24
k Psal. 90. 2
 1 Tim. 1. 17
l Psal. 45. 3
m Gen. 17. 1
 Rev. 4. 8.
n Rom. 16. 27
o Ma. 1. 2
 Rev. 4. 8
p Psal. 115. 3
q Exod. 3. 14
r Eph. 1. 11
s Prov. 16. 3
t Rom. 11. 16
u John 4. 8
 16
v Exod. 24.
 6, 7
w Heb. 11. 6
x Nehem. 9.
 32, 33.
y Psal. 5. 3, 6
z Nah. 1. 2, 8
a Exod. 34. 7
b John 1. 26
c Acts 7.
d Psal. 119.
 68
e 1 Tim. 6.
 15. Rom. 9. 5
f Acts 17.
 24, 25
g Job 22.
 2, 3
h Rom. 11. 36
 8 Rev. 4. 15
 1 Tim. 6. 1
 Dan. 4. 35

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are open and manifest *i*, his Know-
ledge is infinite, infallible, and in-
dependent upon the creature *k*, so
as nothing is to him contingent or
uncertain *l*. He is most holy in all
his counsels, in all his works, and in
all his commands *m*, To him is due
from Angels and men, and every
other creature, whatsoever worship,
service, or obedience he is pleased to
require of them *n*.

III. In the Unity of the God-head,
there bee Three Persons, of one sub-
stance, power, and eternity; God
the Father, God the Son, and God
the holy Ghost *o*, The Father is of
none, neither begotten, nor procee-
ding: The Son is eternally begot-
ten of the Father *p*, the Holy Ghost
eternally proceeding from the Fa-
ther and the Son *q*,

C H A P. III.

of G O D S Eternall Decree.

G O D from all eternity did, by
the most wise and holy Coun-
sell of his own Will, freely, and un-
changeably ordain whatsoever comes
to passe *r*; yet so, as thereby, nei-
ther is God the Author of sin *s*, nor
his violence offered to the wil of the
Creatures

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Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established *c*.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

III. By the decree of God, for the manifestation of his Glory, some men and Angels *f*, are predestinated unto everlasting life, and others fore-ordained to everlasting death *g*.

IV. These Angels and men, thus predestinated and fore-ordained, are particularly, and unchangeably designed, and their number is so certain, and definite, that it cannot be either increased or diminished *h*:

V. Those of mankind, that are predestinated unto Life, God; before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen, in Christ unto everlasting glory: out of his meer free grace and love, without any foresight of Faith, or good works, or perseverance

c Acts 2. 13
Mat. 17. 1
Acts 4. 2
28. Job
11
Prov. 16. 1
d Acts 15.
1 Sam. 2.
11, 12
Mat. 11. 2
23

e Rom. 9. 1
13. 16. 18.

f 2 Tim. 1. 2
21
Mat. 25. 41
g Rom. 9.
22, 23
Eph. 1. 3, 6
Prov. 16. 1

h 2 Tim. 1. 2
19. John 1.
18.

i Eph. 1. 4-9
11
Rom. 8. 30
2 Tim. 1. 9
1 Thes. 5. 9

rance

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Rom. 9. 11
26. 16
Eph. 1. 4. 9
Eph. 1. 6. 12

rance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

1 Pet. 1. 3
Eph. 1. 4. 5
Eph. 2. 10
2 Thes. 2. 13
1 Thes. 5. 9
10
Tit. 2. 14

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his Will, foreordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect onely *q*.

Rom. 8. 30
Eph. 1. 5
2 Thes. 2. 13
1 Pet. 1. 5

John 17. 9
Rom. 8. 28
to the end.
John 6. 44. 65
John 10. 26
John 8. 47
1 John 2. 19

VII. The rest of mankind God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his creatures, to passe by, and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice.

Mat. 11. 25
26
Rom. 9. 17
18. 41. 21
2 Tim. 2. 19
Jude v. 4
1 Pet. 2. 8

VIII. The Doctrine of this high Mystery of Predestination is to be handled

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handled with speciall prudence and care *f*, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may, from the certainty of their effectuall Vocation, be assured of their eternall Election *e*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

Rom. 9. 10
Rom. 11. 29
Deut. 29. 29

2 Pet. 1. 10

Eph. 1. 6
Rom. 11. 32
Rom. 12. 1
1. 6. 20
2 Pet. 1. 10
Rom. 8. 38
Luke 10. 40

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternall Power, Wisdom, and Goodnesse *b*, in the beginning, to create, or make of nothing the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

Heb. 1. 3
John 1. 2, 3
Gen. 1. 2
Job 26. 15
Job 33. 4
Rom. 1. 20
Jer. 10. 12
Psalm. 104. 24
Psalm. 33. 5, 6

II. After God had made all other creatures, he created Man, male and female *d*, with reasonable and immortall souls *e*, indued with knowledge, righteousnesse, and true holinesse, after his own Image *f*, having the Law of God written in their hearts

Gen. 1. 26
Heb. 1. 3
Col. 1. 15
Acts 17. 24
Gen. 1. 26
Gen. 1. 27
with Beasts
12. 7. and
Luke 24. 47
and Matth.
10. 28
Gen. 1. 26
Col. 1. 15
Eph. 4. 24

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Rom. 2. hearts *g*, and power to fulfill it *h*, and
 14. 15 yet, under a possibility of transgres-
 Eccl. 7. 29 sing, being left to the liberty of their
 own will, which was subject unto
 Gen. 3. 6 change *i*. Beside this Law written in
 Eccl. 7. 29 their hearts, they received a com-
 mand, not to eat of the tree of Know-
 ledge of good and evil, which whiles
 they kept, they were happy in their
 Communion with God *k*, and had
 Dominion over the creatures *l*.

Gen. 2. 27
 Gen. 3. 8, 9
 10, 11, 23
 Gen. 1. 26
 28

CHAP. V. Of Providences

Heb. 3. 9 **G**OD the great Creatour of all
 Dan. 4. 34 things, doeth uphold *a*, direct,
 Psal. 135 dispose, & govern all Creatures, acti-
 Acts 17 ons, and things *b*, from the greatest
 24, 26. 28 even to the least *c*, by his most Wise
 Job 38. 39, and Holy Providence *d*, according to
 40, 41 his infallible fore-knowledge *e*, and
 Chapters. the free, & immutable counsell of his
 Math. 10 own Will *f*, to the praise of the glory
 29, 30, 31 of His Wisdom, Power, Justice,
 Prov. 15. 3 Goodnesse, and Mercy *g*.

Eph. 1. 11 **II.** Although in relation to the
 Psal. 33. 10 fore-knowledge and decree of God,
 the first cause, all things come to
 Isa. 61. 14 passe immutably, and infallibly *h*,
 Eph. 3. 10 yet, by the same Providence Hee or-
 Rom. 9. 17 dereth them to fall out, according to
 Gen. 41. 7
 Psal. 145. 7
 Acts 2. 23

Heb. 3. 9
 Dan. 4. 34
 Psal. 135
 Acts 17
 24, 26. 28
 Job 38. 39,
 40, 41
 Chapters.
 Math. 10
 29, 30, 31
 Prov. 15. 3
 Psal. 104. 24
 Psal. 145. 17
 Acts 15. 18
 Psal. 94. 8,
 9, 10, 11.
 Eph. 1. 11
 Psal. 33. 10
 Isa. 61. 14
 Eph. 3. 10
 Rom. 9. 17
 Gen. 41. 7
 Psal. 145. 7
 Acts 2. 23

the nature of second Causes, either necessarily, freely, or contingently :

III. God in his ordinary Providence makerh use of means &, yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdom, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sins of Angels and men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerfull bounding *q*, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their

1 Gen.	5	24
Jer.	3	1
Exod		13
with		15
19. 5		
1 King.	22	
28. 34		
1sa. 10	5, 7	
4 Act	13	
44		
1saia 5	18	
11. H	24	
21. 22		
2 Hol.	7	
Math		
Job. 34		
11 Rom	19	
20. 21		
11 2 Kin.	6	
Dan. 3		
6 Ron		
37. 33		
2 Sam.		
with		
21. 21		
22. 22		
1 Chro		
13. 14. 2		
16. 19.		
2. 23. 4		
27. 28		
9 Psal.	13	
2 King	19	
28		
7 Gen.	10	
1saia 10.		
12		
1 Jam.	1	
14. 17		
1 John	10	
Psal. 56	12	

their hearts, that they may be humbled *z*, and, to raise them to a more close and constant dependance for their support upon himself, & to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

1 Cor. 12.

7: 55

Psalm 71.

throughout.

Psalm 77: 2.

Job 14.

Mat. 14: 28

to the child.

with John 3

21: 35, 16.

17

2 Cor. 1.

24: 16, 28

Rom. 11: 7.

8.

Deut. 29: 4

7 Mat. 13: 12

Mat. 23: 19

Deut. 2: 30

2 Kings 8.

1: 12

Psalm 81: 11

14. 2 Thes.

2: 30, 11, 12

Exod. 7: 3

with Exod.

8: 15. 31

2 Cor. 1: 15

16. Isa. 8: 14

1 Pet. 2: 7, 8

Isa. 6: 9, 10

with Acts 28

26, 27

1 Tim. 4: 10

Amos 9: 8, 9

Rom. 8: 28

Isa. 43: 3, 4, 5

14

VI. As for those wicked and ungodly men, whom God as a righteous Judge for former sins doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been inlightened in their understandings, and wrought upon in their hearts *x*, but sometimes also withdraweth the giftes which they had *y*, & exposeth them to such objects as their corruption makes occasion of sin *z*, and with all : gives them over to their own lusts, the temptations of the world, and the power of Satan *a*, whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others *b*.

VII. As the providence of God doth in generall, reach to all Creatures; so after a most special manner it taketh care of his Church, and disposeth al things to the good thereof.

CHAP

CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

Our first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased according to his wise and holy counsell, to permit, having purposed to order it to his own glory *b*.

II. By this sin they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul & body *e*.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this originall corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evill *i*, do proceed all actual transgressions *k*.

V. This corruption of nature during this life, doth remain in those that are regenerated *l*; and, although

a Gen. 3. 13
b 2 Cor. 11. 3
c Rom. 11. 32
d Gen. 3. 6, 7
e 8. Eccles. 7.
f 29. Rom. 3.
g 21
h Gen. 2. 17
i Eph. 2. 1
j Tit. 1. 15
k Gen. 6. 3
l Jer. 17. 9
m Rom. 3. 10
n to 19
o f Gen. 1. 27
p 28 and Gen.
q 2. 16, 17
r and Act. 17
s 26. with
t Rom. 5. 12
u 15, 16, 17, 18,
v 19
w and 1 Cor.
x 15. 21, 22. 45
y 2 Psal. 51. 5
z Gen. 5. 3
aa Job 14. 4
ab Job 15. 14
ac Rom. 5. 6
ad Rom. 8. 7
ae Rom. 7. 18
af Col. 1. 21
ag 3 Gen. 6. 5
ah Gen. 8. 21
ai Rom. 3. 10
aj 31, 12
ak Jam. 1. 14
al 15. Eph. 2. 8
am 3. Mat. 15. 19
an 1. John 1. 8
ao 10. Rom. 7.
ap 14. 17. 18.
aq 23. Jam. 3. 8
ar Prov. 20. 9
as Eccles. 7. 20

it

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it be, through Christ, pardoned, and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

m Rom. 7.

s 7, 8. 25

Gal. 5. 17

VI. Every sin, both Originall and Actuell, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth, in it's own nature, bring guilt upon the sinner *o*, where by he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spirituall *s*, temporall *t*, and eternall *u*.

n 1 John 3. 4

o Rom. 2. 13

Rom. 3. 9. 19

p Eph. 2. 3

q Gal. 3. 10

r Rom. 6. 23

s Eph. 4. 18

t Rom. 8. 20

Lam. 3. 39

u Mat. 25. 41

2 The. 1. 9

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator yet they could never have any fruition of him as their blessednesse and Reward, but by some voluntary condescension on Gods part, which hath been pleased to expresse by way of Covenant *a*,

a Isa. 40. 13

14. 15. 16. 17

Job 9. 31. 33

1 Sam. 1. 25

Psal. 113. 5. 6

Psal. 100. 2. 3

Job 22. 3. 3

Job 35. 7. 8

Luke 17. 10

Act. 17. 24. 25

Gal. 3. 12

Rom. 10. 5

Rom. 5. 12

to 20.

II. The first Covenant made with Man, was a Covenant of Works wherein life was promised to Adam and in him to his posterity *c*, upon condition

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condition of perfect and personall obedience *d*.

III. Man, by his fall, having made himself incapable of Life by that Covenant, the Lord was pleased to make a **Second e**, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners **Life and Salvation by Jesus Christ**, requiring of them Faith in him that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing and able to believe *g*.

IV This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law, it was administred by promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore signifying Christ to come *k*, which were for that time

sufficient

d Gen. 2. 17
Gal. 3. 10.

e Gal. 3. 21.
Rom. 8. 3
Rom. 3. 20.
21. Gen. 3.
15. Isa. 42. 6

f Mark 16.
13, 16
Johu 3. 16
Rom. 10. 6. 9
Gal. 3. 11.
2 Ezek. 36.
26, 27
John 6. 44.

h Heb. 9. 15
16, 17. Heb.
7. 22. Luke
22. 20
1 Cor. 11. 25

i 2 Cor. 3. 6, 7
8, 9.

k Heb. 8. 9
10 chapters
Rom. 4. 11
Col. 2. 11,
12
1 Cor. 5. 7

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1 Cor. 10. 1
2, 3, 4
Heb. 11. 13
John 8. 56

Gal. 3. 7
8, 9. 14

Col. 2. 13

Mat. 28. 19
20
1 Cor. 11.
23, 24
25

Heb. 12.
22. to 28
Jer. 31. 33
34

Mat. 28. 19
Eph. 2. 15
16, 17, 18
19

Luke 22.
26
Gal. 3. 14, 16
Rom. 3. 21,
23, 24, 30

Psal. 22. 1
with Rom.
4. 3, 6, 16,
17, 23, 24
Heb. 12. 22
13. 12

sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah *l*, by whom they had full remission of sins, and eternall Salvation: and is called, the Old Testament *m*.

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments of Baptism, and the Lords Supper *o*. Which, though fewer in number, and administred with more simplicity, and lesse outward glory, yet, in them, it is held forth in more fulnesse, evidence, and spiritual efficacy *p*, to all nations, both Jews and Gentiles *q*; and is called the New Testament *r*. There are not therefore two Covenants of Grace, differing in substance, but one & the same, under various dispensations *s*.

CHAP. VIII.

Of CHRIST the Mediatour.

IT pleased God, in his eternall purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and

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and Man *a*: the Prophet *b*, Priest *c*,
and King *d*, the Head, and Saviour
of his Church *e*, the Heir of all things
and Judge of the World *g*: Unto
whom he did from all eternity give
a People, to be his Seed *h*, and to be
by him in time Redeemed, Called,
Justified Sanctified, and Glorified.

a Isa. 40. 1
b 1 Pet. 1. 19.
c 20. John 3.
d 16. 1 Tim. 2. 6
e 6 Acts 3. 12
f Heb. 5. 5. 6
g Psal. 2. 6
Luke 1. 33
h Eph. 5. 23
f Heb. 1. 2
7 Acts 17. 31
h John 17. 6
Psal. 22. 33
Isa. 53. 10
i 1 Tim. 1. 5
Isa. 55. 4. 5
1 Cor. 1. 30

II. The Son of God, the second
Person in the Trinity, being very
and eternall God, of one substance,
and equall with the Father; did,
when the fulness of time was come,
take upon him mans nature *k*, with
all the Essentiall properties, and
common infirmities thereof, yet
without sin *l*: being conceived by
the power of the Holy Ghost, in the
Womb of the Virgin Mary, of her
substance *m*. So that two whole, per-
fect, and distinct Natures, the God-
head and the Man-hood, were inse-
parably joyned together in one Per-
son, without Conversion, Composi-
tion, or confusion *n*. Which Per-
son is very God, and very Man,
yet one Christ, the only Mediator
between God and man *o*.

k John 1. 14.
1 John 5. 20. Phil.
2. 6. Gal. 4. 4
l Heb. 2. 14
16. 17
Heb. 4. 15
m Luke 1. 27
31. 35
Gal. 4. 4
n Luke 1. 35
Col. 2. 9
Rom. 9. 5
o 1 Pet. 3. 18
1 Tim. 3. 16
o Rom. 1. 3. 4
1 Tim. 2. 5.

III. The Lord Jesus, in his hu-
mane nature, thus united to the di-
vine, was sanctified and anointed
with

with the holy Spirit, above measure
 having in him all the treasures of wis-
 dom and knowledge *q*: in whom,
 pleased the Father, that all fulne-
 should dwell *r*: to the end, that be-
 ing holy, harmlesse, undefiled, and
 full of grace and truth *s*, he might be
 thorowly furnished to execute the
 Office of a Mediator, and surety
 which Office he took not unto him-
 self, but was therunto called by his
 Father *u*, who put all power & judg-
 ment into his hand, & gave him com-
 mandement to execute the same *w*.
IV. This Office, the Lord Jesus
 did most willingly undertake *x*: which
 that he might discharge, he was made
 under the law *y*, and did perfectly
 fulfill it *z*, endured most grievous
 torments immediately in his Soul
 and most painfull suffering in his
 body *b*; was crucified, and died
 was buried, and remained under the
 power of death; yet saw no corrup-
 tion *d*. On the third day he arose
 from the dead *e*, with the same
 body in which he suffered *f*, with
 which also he ascended into heaven
 and there sitteth at the right hand
 of his Father *g*, making intercession
 and shall return to judge men, and
 Angels.

Mal. 45. 7
 n 3. 34

Col. 2. 33

Col. 1. 19

Heb. 7. 16
 an 1. 14

Acts 10. 38
 b. 12. 24
 b. 7. 22

Heb. 5. 4. 5

Job 5. 22

27. Mat. 28

8. Act. 2. 36

x Psal. 40. 7,
 8. with Heb.

10. 5. to 11

John 10. 18

Phil. 2. 8

Gal. 4. 4

Mar. 3. 15

Mat. 5. 17. 8

Matth. 26

37. 38. Luke

22. 44. Mar.

27. 16

6 Mat. 26. 27

chapters.

Phil. 2. 8

d Acts 2. 23,

24. 27

Acts 13. 37

Rom. 6. 9

1 Cor. 15.

3. 4

John 10

25. 27.

Mark 16. 19

6 Rom. 8. 34

Heb. 9. 24

Heb. 7. 25

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25

Angels, at the end of the world is.
 V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternall Spirit, once offered up unto God, hath actually satisfied the justice of his Father, and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him /

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits whereof were communicated unto the world in all ages successively from the beginning of the world, in, and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the Woman which should bruise the serpents head; and the Lamb slain from the beginning of the world: being yesterday, and to day the same, and forever m.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self n; yet by reason of the unity of the Person, that

i Rom. 14. 9
 10. Acts 1. 16
 Acts 10. 42
 Mat. 13. 40.
 41, 42
 Jude v. 6
 2 Pet. 2. 4

k Rom. 5. 19
 Heb. 9. 14
 16. Heb. 10.
 14. Eph. 5. 2
 Rom. 3. 25.
 26
 1 Dan. 9. 24
 26. Col. 1.
 19, 20. Eph.
 1. 11. 14
 John 17. 2
 Heb. 9. 12
 15.

m Gal. 4. 4, 5
 Gen. 3. 15
 Rev. 11. 8
 Heb. 13. 8

n Heb. 9. 14
 1 Pet. 3. 18.

that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

o Acts 10.

28. Joh. 3. 13

1 John 3. 16

p John 6. 37

39. John 19.

35. 16

q 1 John 2. 1

2. Rom. 8.

34

r Joh. 15. 13

15. Eph. 1. 7

8. 9. John

14. 6

s John 14. 16

Heb. 12. 2

2 Cor. 4. 13

Rom. 8. 9

14. Rom. 15.

28. 19

John 17. 7

1 Psa. 110. 1

1 Cor. 15. 25

26

Mat. 4. 2. 3

Col. 2. 5.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to beleeve, and obey and governing their hearts by his word and Spirit *s*, overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderful and unsearchable dispensation *t*.

CHAP. IX.

Of Free-will.

GOD hath indued the will of man with that naturall liberty that is neither forced, nor by any absolute necessity of nature determined to do good or evill *a*.

a Mat. 17. 13

Jam. 1. 14

Deut. 30. 19

II. Man, in his state of innocence had freedom, and power, to will, and to do that which was good, and was pleasing to God *b*; but yet, many

b Eccl. 7. 25

Gen. 1. 26

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bly, so that he might fall from it *c*.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation *d*: so as, a naturall man, being altogether averse from that good *e*, and dead in sin *f*, is not able, by his own strength, to convert himself, or to prepare himself thereunto *g*.

I V. When God converts a sinner, and translates him into the state of grace; he freeth him from his naturall bondage under sin *h*; and by his grace alone, inables him freely to wil, & to do that which is spirituall good; yet so, as that by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil *k*.

V. The will of man is made perfectly and immutably free to good alone, in the state of Glory onely *l*.

CHAP. X.

Of Effectuall Calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased in his appointed & accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that

B 2

state

e Gen. 2. 17.
Gen. 3. 6.

d Rom. 5. 6.
Rom. 7. 7.
John 1. 5.
e Rom. 3. 10.
12.

f Eph. 2. 1. 5.
Col. 2. 13.
g John 6. 44.
Eph. 2. 5.
2. 3. 4. 5.

i Cor. 8. 4.
Titus 3. 3.
4. 5.

h Col. 1. 19.
Joh. 8. 34. 36.
Phil. 2. 13.
Rom. 6. 18.
22.

k Gal. 5. 17.
Rom. 7. 15.
18. 19. 21. 23.

l Eph. 4. 13.
Heb. 12. 23.
1 John 3. 2.
Jude v. 24.

a Rom. 9. 30.
Rom. 1. 7.
Eph. 1. 10. 11.
b 1 Thes. 1. 5.
13. 11.
c Cor. 3. 1. 6.

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Rom. 8. 2
 Eph. 2. 1, 2, 3
 1 Tim. 1. 9, 10
 2 Tim. 2. 26, 28
 1 Cor. 2. 10, 12
 Eph. 1. 17, 18
 1 Pet. 3. 6, 26
 state of sin and death, in which they
 are by nature, to grace and salvation
 by Jesus Christ *a*; inlightning their
 minds, spiritually & savingly to un-
 derstand the things of God *d*; taking
 away their heart of stone, and giving
 unto them an heart of flesh *e*: renu-
 ing their wills, and by his almighty
 power determining them to that
 which is good *f*, and effectually draw-
 ing them to Jesus Christ *g*, yet so, as
 they come most freely, being made
 willing by his grace *h*.

Exek. 11. 19
 Phil. 1. 13
 Deut. 30. 6
 Exek. 36. 27
 Eph. 1. 19
 Joh. 6. 44, 45
 6 Cant. 1. 4
 Psal. 119. 3
 John 6. 37
 Rom. 6. 16
 2 Tim. 1. 9
 Tit. 3. 4, 5
 Eph. 2. 4, 5
 8. 9
 Rom. 9. 11
 1 Cor. 2. 14
 Rom. 8. 7
 Eph. 2. 5
 1 John 6. 37
 Exek. 36. 27
 John 5. 25
 II. This effectual Call is of Gods
 free, and speciall grace alone, not
 from any thing at all foreseen in
 man *i*, who is altogether passive there-
 in, untill being quickened and re-
 newed by the holy Spirit *k*, he is there-
 by inabled to answer this Call, and
 to imbrace the grace offered, and
 conveyed in it *l*.

Luke 18.
 15, 16. and
 Acts 2. 38, 39
 and John 3.
 3. 5. and
 1 John 5. 12
 2e Rom. 8. 9
 compared.
 1 John 3. 8
 1 John 5.
 2e Act. 4. 12
 III. Elect infants dying in infancy,
 are regenerated, and saved by Christ
 through the Spirit *m*, who worketh
 when, where, and how he pleaseth *n*.
 So also are all other elect persons who
 are incapable of being outwardly
 called by the Ministry of the word *o*.

IV. Others, not elected, although
 they may be called by the Ministry

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of the Word *p*, and may have some common operations of the Spirit *p*, yet they never truly come unto Christ, and therefore cannot be saved *r*: much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profess. And, to assert and maintain, that they may, is very pernicious, and to be detested *r*.

CHAP. XI.

Of Iustification,

THose whom G O D effectually calleth he also freely justifieth *a*: not, by infusing righteousness into them, but by pardoning their sins, & by accounting and accepting their persons as righteous: not, for any thing wrought in them, or done by them, but for Christs sake alone: nor, by imputing faith it self, the act of beleeving, or any other evangelicall obedience, to them, as their righteousness; but, by imputing the obedience and satisfaction of Christ unto them *b*, they receiving and resting on him and his righteousness by faith,

John 1. 12.
65. 26.
John 1. 12.
Act 13. 38.
John 1. 12.
Ephes. 2. 12.
John 4. 12.
John 17. 3.
1 John v. 9.
10, 11.
1 Cor. 16. 22.
Gal. 1. 6, 7.

a Rom. 8. 30.
Rom. 8. 31.

b Rom. 4. 5.
6, 7, 8.
2 Cor. 5. 19.
21. Rom. 8.
22, 24, 25.
27, 28.
Titus 2. 14.
Eph. 1. 7.
2. 13.
1. 10.
Rom. 1. 17.

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Acts 10. 44

Gal. 2. 16

Phil. 3. 9

Adia 2. 38, 39

Eph. 2. 7, 8

John 1. 12

Rom. 3. 28

Rom. 5. 1

Jam. 2. 17

2. 26

Gal. 5. 6

faith, which faith, they have, not of themselves, it is the gift of God *c*.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, & is no dead faith, but worketh by love *e*.

III. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers Justice in their behalf *f*. Yet, in as much as he was given by the Father, for them *g*, and, his obedience and satisfaction accepted in their stead *h*, and, both, freely, not for any thing in them; their justification is only of free grace *i*, that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

IV. God did, from all eternity, decree to justify all the elect *l*, and Christ did, in the fulnesse of time, die for their sins, and rise again for their justification *m*: nevertheless they are not justified, untill the holy Spirit doth in due time, actually apply Christ unto them *n*.

V. God

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V. God doth continue to forgive the sins of those that are justified *o*: and, although they can never fall from the state of justification *p*; yet, they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance *q*.

o Mat. 6. 12
1 John 1. 7. 9
1 John 2. 1. 2
p Luk. 22. 32
John 10. 28
Heb. 10. 14

VI. The justification of Believers under the Old Testament, was, in all these respects, one and the same with the justification of Believers under the New Testament *r*.

q Psal. 89.
31, 32, 33
Psal. 51. 7, 8.
9, 10, 11, 12
Psal. 32. 5
Mat. 26. 75
1 Cor. 11. 30
2. Luk. 1. 10
r Gal. 3. 9.
13, 14. Rom.
4. 42, 23, 14
Heb. 13. 8

CHAP. XII: Of Adoption.

ALl those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the spirit of Adoption *d*, have access to the Throne of grace with boldness *e*, are enabled to cry Abba, Father *f*, are pitied *g*, protected *h*, provided

a Eph. 1. 5

b Gal. 4. 4, 5

Rom. 8. 17

John 1. 12

c Jer. 1. 9

2 Cor. 6. 18

Rev. 3. 22

d Rom. 8. 15

e Eph. 3. 12

Rom. 5. 2

f Gal. 4. 6

g Ps. 103. 13

h Prov. 1. 20

B 4

for

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for *f*, and chastened by him, as by a Father *g*: yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heirs of everlasting salvation *o*.

CHAP. XIII. *Of Sanctification.*

THEY who are effectually called, and Regenerated, having a new heart, & a new Spirit created in them; are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his word, and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakned and mortified *d*, and they, more and more quickened and strengthened in all saving graces *e*, to the practise of true holinesse, without which no man shall see the Lord *f*.

II: This Sanctification is throughout, in the whole man *g*: yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continual, and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh *i*.

III. In

Mat. 6. 30

1 Pet. 5. 7

Heb. 12. 6

Lam. 3. 31

Eph. 4. 30

Heb. 6. 12

1 Pet. 1. 1, 4

Heb. 1. 11

1 Cor. 6. 11

Acts 10. 32

Phil. 3. 10

Rom. 6. 5, 6

John 17. 17

Eph. 5. 26

1 Thes. 2. 13

Rom 6. 6

24

Gal. 2. 24

Rom. 8. 13

Col. 1. 11

Eph. 3. 16,

17, 18, 19

2 Cor. 7. 1

Heb. 12. 14

1 Thes. 5.

23

1 Joh. 1. 10

Rom. 7. 18

23. Phil. 3. 12

Gal. 5. 17

1 Pet. 2. 11

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III. In which warre, although the remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*; and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*.

k Rom. 7. 23

l Rom. 6. 12

i John 3. 4

Eph. 4. 13, 14

m 2 Pet. 3. 18

2 Cor. 3. 18

n 2 Cor. 7. 1

CHAP. XIV.

Of Saving Faith.

THe grace of faith, whereby the elect are inabled to beleieve to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts *b* and is ordinarily wrought by the Ministry of the Word *c*, by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened *d*.

a Heb. 10. 39

b 2 Cor. 4. 13

Eph. 1. 17

18, 19

Eph. 2. 8

c Rom. 10. 14, 17

14, 17

d 1 Pet. 2. 2

Acts 20. 32

Rom. 4. 18

Luke 17. 8

Rom. 1. 16

17

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*; and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*; trembling at the threatenings *g*. & imbracing the promises of God for this life, and that which is to come *h*. But the princi-

e John 4. 42

1 Thes. 2. 13

1 John 5. 10

Acts 24. 14

Rom. 13. 10

2 Tim. 1. 10

Heb. 11. 1

1 Tim. 4. 8

Heb. 11. 1

1 Tim. 4. 8

1 Tim. 4. 8

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1 John 1. 12

Acts 16. 31

Gal. 2. 20

Acts 15. 11

1 Heb. 5. 13

14. Rom. 4.

19. 20

Mat. 6. 30

Mat. 8. 10

1 Luk. 22. 31

32. Eph. 6. 16

1 John 5. 4, 5

m Heb. 6. 11

12. Heb. 10

22. Col. 2. 2

n Heb. 12. 2

all acts of saving faith, are, Acce-
pting, Receiving, and Resting upon
Christ alone for justification, Sanc-
tification, and Eternall life; by ver-
tue of the Covenant of Grace.

III. This faith is different in de-
grees, weak, or strong *k*, may be often
and many wayes assailed, and weake-
ned, but gets the victory *l*: growing
up in many to the attainment of a
full assurance through Christ *m*, who
is both the Author and Finisher of
our Faith *n*,

CHAP. XV.

Of Repentance unto life.

8 Zec. 12. 10

Acts 11. 18

1 Luk. 24. 47

Mark 1. 15

Acts 20. 21

Repentance unto life, is an evan-
gelicall grace *a*, the doctrine
whereof is to be preached by every
Minister of the Gospel, as well as
that of Faith in Christ *b*.

II, By it, a sinner, out of the sight
and sense, not only of the danger, but
also of the filthinesse and odiousnesse
of his sins, as contrary to the holy na-
ture, and righteous Law of God;
and, upon the apprehension of his
mercy in Christ to such as are peni-
tent, so grieves for, and hates his sins,
as to turn from them all unto God *c*,
purposing & endeavouring to walk
with

6 Eze. 18. 30

31. Eze. 36. 31

Ma. 30. 22

Gal. 5. 2. 4

Jer. 3. 13, 19

Joel. 2. 12, 13

Amos 5. 15

Eze. 119. 128

1 Cor. 7. 11

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with him in all the ways of his Commandements *d*.

d Psal. 119.
6. 59. 136
Luke 1. 6
1 King. 23. 25

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

e Ezek. 36.
31. 32
Ezek. 16. 6
62. 63
f Hol. 14. 8
4. Rom. 3. 24
Ephes. 1. 7
g Luke 13. 3
5. Acts 17.
30. 31

IV, As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

h Rom. 6. 23
Rom. 5. 12
Mat. 12. 36
i Isa. 55. 7
Rom. 8. 1
Isa. 1. 16. 18

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

k Psal. 19. 13
Luke 19. 8
1 Tim. 1. 12
15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall finde mercy *m*, so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publicke confession, & sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

l Psal. 51. 4
5. 7. 9. 14
Psal. 32. 5 6
m Pro. 28. 13
1 John 1. 9

n Jam. 5. 16
Luke 17. 3
Joh. 7. 1

CHAP. XVI:

Of good Works.

Good Works are only such as God hath commanded in his holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

I I. These good works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith *c*: and, by them, Believers manifest their thankfulness *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus, thereunto *k*: that, having their fruit unto holiness, they may have the end, eternall life *l*.

I I I. Their ability to do good works, is not at all of themselves, but wholly from the Spirit, of Christ *m*. And that they may be inabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*: yet are they

Micah. 6. 8

Rom. 12. 2

Heb. 13. 21

Mat. 15. 9

Isa. 29. 13

1 Pet. 1. 18

Rom. 10. 2

John 16. 2

1 Sam. 15. 22

22, 23

e Jan. 2. 19.

22

d Psal. 116.

22, 13

1 Pet. 2. 9

f 1 John 2. 3

5. 1 Pet. 1. 5

8, 7, 8, 9, 10

f 1 Cor. 9. 2

Mat. 5. 16

g Tit. 2. 5, 9,

10, 11, 12

1 Tim. 6. 1

h 1 Pet. 2. 15

i 1 Pet. 2. 12

Phil. 1. 11

John 15. 8

k Eph. 2. 10

l Rom. 6. 22

m John 15.

n Ezck. 36. 26

37

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39

they not hereupon to grow negligent, as if they were not bound to perform any duty, unlesse upon a special motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them o.

o Phil. 2. 13
Heb. 6. 11, 12
2 Pet. 1. 2, 3
10, 11
Isa. 64. 7
2 Tim. 1. 6
Acts 26. 6, 7
Jude v. 20, 21

IV. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, & to do more then God requires, as that they fall short of much which in duty they are bound to do p.

p Luk. 17. 10
Neh. 13. 22
Job 9. 2, 3
Gal. 5. 17

V. We cannot, by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins q, but, when we have done all we can, we have done but our duty, and are unprofitable servants r; and, because, as they are good, they proceed from his Spirit s, and as they are wrought by us, they are defiled, and mixed with so much weaknes and imperfection, that they cannot endure the severity of Gods judgement t.

q Rom. 9. 20
Rom. 1. 2, 4
6 Eph. 2. 8, 9
Tit. 3. 5
Rom. 8. 13
Psalm 14. 1
Job 22. 29
John 1. 7, 8
Luk. 17. 10
Gal. 5. 17
21

s Isa. 64. 6
Gal. 5. 17
Rom. 7. 14, 15
18

VI

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VI. Yet notwithstanding the Persons of Beleevers being accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholly unblamable and unrebroveable in Gods sight *w*, but that, he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weakneses and imperfection *x*.

VII. Works done by unregenerate men, although, for the matter of them they may be things which God commands and of good use, both to themselves and others *y*, yet, because they proceed not from an heart purified by faith *z*, nor are done in a right manner, according to the Word *a*, nor, to a right end, the glory of God *b*, they are therefore sinfull and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinfull, and displeasing unto God *d*.

CHAP. XVII.

Of the Perseverance of the Saints.

They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can

neither

Eph. 1. 6
1 Pet. 2. 5
Exod. 28. 38
Gen. 4. 4
with Heb.
11. 4
Job 9. 20
Psal. 143. 2
1 Heb. 13. 20
1. 2 Cor. 8
12. Heb. 6.
10. Mat. 25.
31. 23
2 Kings 10
30. 31
1 Kings 21.
27. 19
Phil. 1. 15,
16. 18
2 Gen. 4. 5
with Heb.
11. 4.
Heb. 11. 6
1 Cor. 13. 5
Isaia 1. 12
6 Mat. 6. 2. 5
16
e Hag. 2. 14
Tit. 1. 15
Amos 5. 21.
22. Hof. 1. 4
Rom. 9. 15
Titus 3. 5
Psal. 14. 4
Psal. 16. 5
Job 21. 14
15. Mat. 25.
4. 12. 14. 45
Mat. 23. 23

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neither totally, nor finally, fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved *a*.

I I. This perseverance of the Saints depends not upon their own free-will, but upon the immutabilitie of the Decree of Election flowing from the free and unchangable love of God the Father *b*, upon the efficacy of the merit, and intercession of Jesus Christ *c*; the abiding of the Spirit, & of the seed of God within them *d*; and the nature of the Covenant of Grace *e*: from all which, ariseth also the certainty, & infallibility thereof.

I I I. Neverthelesse, they may through the tentations of Satan and of the World, the prevalencie of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*, and, for a time continuetherein *h*, whereby they incur Gods displeasure *i*, and grieve his hol^y Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*.

a Phil. 1. 6
a Pet. 1. 10
John 10. 28

29
1 John 3. 9

1 Pet. 1. 5
6 2 Tim. 2. 19

19.
Jer. 31. 3

c Heb. 10. 14

14.
Heb. 13. 20

21. Heb. 9.

12, 13, 14, 15
Rom. 8. 33

to the end
John 17. 11

24
Luke 21. 32

Heb. 7. 25

d John 14. 16, 17

1 John 2. 27

2 John 3. 9

e Jer. 32. 40

f Job. 10. 28

2 Thes. 3. 3

1 John 2. 19

8 Mat. 26.

70, 72, 74

h Psal. 119.

title and

verse 14

i Isa. 64. 5

7. 9

2 Sam. 11. 27

4 Eph. 4. 30

1 Psal. 95.

10, 12. Rev.

2. 4. Cant.

2. 5. 4. 6

2. 15. 36. 17

Mark. 6. 5

Math. 16. 16

11 Psal. 32. 3, 4

Psal. 5. 9

10 2 Sam. 11. 27

11 Psal. 39. 3, 4

12 Cor. 11. 32

CHAR.

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CHAP. XVIII.

Of the assurance of Grace & Salvatio.

Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of Salvation *a*, which hope of theirs shall perish *b*: yet such as truly beleeve in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed *d*.

II. This certainty is not a bare conjecturall and probable perswasion, grounded upon a fallible hope *e*, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the Testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God *h*. Which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*, yet, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary meanes, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be enlarged in peace & joy in the holy Ghost, in love & thankfulnessse to God, and in strength and chearfulnessse in the duties of obedience, the proper fruits of this assurance *n*, so far is it, from inclining men to loosnesse *o*.

k 1 John 5.
13. Iſai 50
10. Mark. 9.
24. Psal. 139.
throughout.
Psal. 77. to
verse 12.

l 1 Cor. 2. 12
1 John 4. 13
Heb. 6. 11, 12
Eph. 3. 17
18, 19
m 2 Pet. 1. 10

n Rom. 5. 2
2. 5. Rom.
14. 17. Rom.
15. 3. Eph.
1. 3. 4. Psal.
4. 6. 7. Psal.
119. 32
o 1 Joh. 3. 19
Rom. 6. 1.
Tims. 2. 11
12. 14
2 Cor. 7. 1
Rom. 8. 1
1 John 2. 1
Psal. 139.
1 John 1. 6

IV. True believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit, by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darknesse and have no

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Gen. 5. 2
 6. Psa. 51
 12. 14
 Eph. 1. 30, 31
 Psa. 77. 1. to
 20. Mat. 26
 49. 70. 71
 72
 Psa. 31. 22
 Psa. 48.
 throughout.
 Isaia 5. 10
 1 John 3. 9
 Luke 22. 34
 Job 13. 15
 Psa. 73. 15. Psa. 51. 8. 12. Isa. 50. 10. 7 Mich. 7. 7, 8, 9. Jer. 52. 40.
 Isaia. 54. 7. 8, 9, 10. Psa. 12. 1. Psa. 88. throughout.

no light p: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may, in due time, be revived q, and by the which in the mean time, they are supported from utter despair r.

CHAP. XIX.

Of the Law of God.

GOD gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his posterity to personall, intire, exact and perpetuall obedience: promised life upon the fulfilling, and threatned death upon the breach of it: and endued him with power and ability to keep it a.

a Gen. 1. 26,
 27. with
 Gen. 2. 17
 Rom. 2. 14
 25. Rom. 10
 4. Rom. 5. 12
 19. Gal. 3. 10
 22. Eccl. 7.
 29 Job 28. 28
 5 Jam. 1. 25
 Jam. 2. 8. 10
 11, 12
 Rom. 13. 8, 9
 Deut. 5. 32
 Deut. 10. 4
 Exod. 34. 1
 c. Mat. 23. 37
 23. 39. 40.

II. This Law, after his fall continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in Ten Commandements, and written in two Tables b, the four first commandments containing our duty towards God, and the other six, our duty to man c.

III. Be-

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III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremoniall Laws, containing severall typicall Ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits *d*, and partly holding forth divers instructions of morall duties *e*. All which Ceremoniall Laws are now abrogated, under the New Testament *f*.

IV. To them also, as a Body Politick, he gave sundry Judiciall Laws, which expired together with the State of that people: not obliging any other now, further then the generall equity thereof may require *g*.

V. The Morall Law doth for ever bind all, as well justified persons as others, to the obedience thereof *h*: and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it: Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

VI. Although true beleevers be not under the Law, as a Covenant of works, to be thereby justified, or condemned

d Heb. 9.
chap. Heb.
10. 1. Gal. 4.
1. 2. 3
Col. 2. 17
e 1 Cor. 5. 7
2 Cor. 6. 17
Jude ver. 23.
f Col. 2. 14.
16, 17
Dan. 9. 27
Eph. 1. 15, 16.

g Exod. 24.
chapter.
Exod. 22. 1.
to 19
Gen. 49. 10
with 1 Pet.
2. 13, 14
Mat. 5. 17
with ver.
38, 39. 1 Cor.
9. 8, 9, 10
6 Rom. 13.
8, 9, 10
Eph. 6. 2
1 John 5. 3
4. 7, 8
1 Jam. 2. 10
11
k Mat. 5. 17
18, 19. Jam.
2. 8. Rom. 13.
31.

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condemned *l*, yet it is of great use to them, as well as to others, in that, as a rule of life informing them of the will of God, and their duty, it directs, and binds them to walk accordingly *m*, discovering also the sinfull pollutions of their nature, hearts, and lives *n*: so as, examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin *o*: together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*, It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sinne *q*: and the threatnings of it serve to shew, what, even their sins deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the Law *r*. The promises of it, in like maner, shew them, Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of Works *t*. So as, a man doing good, and refraining from evil, because the Law encourageth the one, and deterreth from the other,

Rom. 6. 14
Gal. 2. 16
Gal. 3. 13
Gal. 4. 4, 5
Act. 13. 39
Rom. 8. 1

m Rom. 7.
18. 22. 25
Phil. 119. 4,
5, 6
1 Cor. 7. 19
Gal. 5. 14
16. 18, 19. 20
21. 22, 23
n Rom. 7. 7
Rom. 3. 20
o Jam. 1. 23,
24, 25
Rom. 7. 9
14, 24
p Gal. 3. 24
Rom. 7. 24
25. Rom. 8.
3, 4
q Jam. 2. 11
Psal. 119.
101, 104, 128.

r Ezra 9. 13
14. Psal. 89
39, 34, 32, 33
34

s Levit. 26. 1
20. 14. with
2 Cor. 6. 16
Eph. 4. 1, 3
Psal. 37. 11
with. Mat. 3
4. Psal 19. 11
t Gal. 2. 16
Luke 17. 10

is

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is no evidence of his being under the Law, and not under grace *m*.

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *m*, the Spirit of Christ subduing, and enabling the will of man, to do that, freely and chearfully, which the will of God, revealed in the Law, requireth to be done *m*.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ hath purchased for Believers, under the Gospel consists, in their freedom from the guilt of sin, the condemning Wrath of God, the Curse of the Moral Law *m*, and, in their being delivered from this present evil world, bondage to Satan, and Dominion of sin *b*: from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *e*, as also, in their free access to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a Child-like love and willing minde, All which were common also to Believers under the Law *f*. But under

m Rom. 6.

12. 14

1 Pet. 3. 8, 9,

10, 11, 12

with Psal.

14. 12, 13, 14

15, 16, Heb.

12. 28, 29

m Gal. 3. 22

m Eze. 36. 27

Heb. 8. 10

with Jer. 31

33.

m Tit. 2. 14

1 Thef. 4. 10

Gal. 3. 13

m Gal. 1. 4

Col. 1. 13

Acts 26. 18

Rom. 6. 14

m Rom. 8. 28

Psal. 119. 71

1 Cor. 15. 14

11. 56, 57

Rom. 8. 1

d Rom. 9. 13

e Rom. 8. 14

15. 1 John 4.

18

e Gal. 3. 9, 14

der the New Testament, the liberty of Christians is further enlarged, in their freedome from the yoke of the Ceremoniall Law, to which the Jewish Church was subjected *g*, and in greater boldnesse of accesse to the Throne of Grace *h*, and in fuller communications of the free Spirit of God, then Believers, under the Law, did ordinarily partake of *i*.

II. God alone is Lord of the conscience *k*, and hath left it free from the doctrines and Commandments of men, which are, in any thing contrary to his Word, or beside it, in matters of Faith, or Worship *l*. So that, to believe such Doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience *m*, & the requiring of an implicite faith, and an absolute and blind obedience, is, to destroy liberty of conscience, and reason also *n*.

III. They, who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear in holinesse and righteousness before him.

Gal. 4. 1

2, 3. 6, 7

Gal. 1. 1. Acts

13. 10, 11

b Heb. 4. 14

16. Heb. 10.

19, 20, 21, 22

3. 1 John 7.

38, 39

2 Cor. 3. 13

17. 19

1 Jam. 4. 12

Rom. 14. 4

7 Acts 4. 19

Acts 5. 29

1 Cor. 7. 23

Mat. 23. 8, 9

10. 2 Cor. 1.

24. Mat. 11. 9

22. 23

Gal. 1. 10

Gal. 2. 4. 5

Gal. 5. 1

10 Rom. 10.

17

Rom. 14. 23

Isaia 8. 20

Acts 17. 11

John 4. 22

Hos. 5. 11

Rev. 13. 12

16, 17

Jer. 8. 9

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him, all the dayes of our life o.

o Gal. 5. 19
1 Pet. 1. 16
2 Pet. 2. 19
John 8. 34
Luk. 17. 47

IV. And because the powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They, who upon pretence of Christian Liberty shall oppose any lawfull Power, or the lawfull exercise of it, whether it be Civil or Ecclesiastical, resist the ordinance of God p. And, for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation: or, to the power of Godliness; or, such erroneous Opinions or Practises, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the externall Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church q, and by the Power of the Civil Magistrate r.

p Mat. 12. 29
1 Pet. 2. 13
14. 16
Rom. 13. 8
to 8. Heb.
13. 17

q Rom. 1. 32
with 2 Cor.
5. 1. 5. 17. 13
2 John verse
10, 11. and
2 Thes. 3. 14
and 1 Tim.
6. 3, 4, 5. and
Tit. 1. 10. 11
13. 8. Tit. 3
10. with Mat.
18. 15, 16, 17
1 Tim. 1. 19
10. Rev. 22
14, 15. 20
Rev. 3. 9
r Deut. 13. 6
to 12. Rom.
13. 3, 4. with
2 John verse

10, 11. Ezra. 7. 23. 25, 26, 27, 28. Rev. 17. 12. 16. 17. Neh. 13. 15. 17. 21
22. 25. 30. 2 Kings. 23. 5. 6. 9. 20. 21. 2 Chr. 34. 33. 2 Chr. 35. 12, 13. 16
Dan. 3. 29. 1 Tim. 2. 2. 1 Sa. 49. 23. Zech. 13. 2, 3

CHAP.

CHAP. XXI.

Of Religious Worship, and the Sabbath-day.

THe light of Nature sheweth that there is a God, who hath Lordship & Sovereignty over all, is good, and doth good unto all, & is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. *a.* But, the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b.*

II. Religious Worship is to be given to GOD, the Father, Son, and Holy Ghost; and to him alone *c.*; not to Angels, Saints, or any other Creature *d.*, and, since the Fall, not without a Mediatour; nor, in the mediation of any other, but of Christ alone *e.*

III. Prayer, with thanksgiving being one speciall part of Religious Worship

Rom. 1. 20

Acts 17. 24

Psalm. 119. 68

Jer. 10. 7

Psalm. 31. 23

Psalm. 18. 3

Rom. 10. 11

Psalm. 6. 8

Josh. 24. 14

Mark. 12. 33

Deut. 10. 33

Mat. 15. 9

Acts 17. 25

Mat. 9. 10

Deut. 4. 15

Exod. 20. 20

Col. 2. 23

Mat. 4. 10

with John

3. 23. and

2 Cor. 13. 14

1 Cor. 12. 18

Eph. 2. 19

Rom. 1. 25

1 John 14. 6

1 Tim. 2. 5

Eph. 2. 18

Col. 3. 17

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Worship *f*, is by God required of all men *g*: and that it may be accepted, it is to be made in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*. with understanding, reverence, humility, fervency, faith, love, and perseverance *l*: and, if vocall, in a known tongue *m*.

IV. Prayer is to be made for all things Lawfull *n*, and for all sorts of men living, or that shall live hereafter *o*: but, not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence *t*: singing of Psalms with grace in the heart *u*: as also, the due Administration, and worthy receiving of the Sacraments instituted by Christ; are all parts of the ordinary Religious Worship of God *w*: Besides Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and thanksgivings, upon speciall occasions *a*, which are,

f Phil. 4. 6
g Psal. 65. 2
h John 14. 13
i 1 Pet. 3. 5
j Rom. 8. 26
k 1 Joh. 5. 14
l Psal. 47. 7
m Eccles. 5. 1, 2
n Heb. 12. 28
o Gen. 18. 27
p Jam. 5. 16
q Jam. 1. 6, 7
r Mark. 11. 24
s Mat. 6. 12
t 14. 15
u Col. 4. 2
v Eph. 6. 18
w 1 Cor. 14. 14
x 1 Joh. 5. 14
y 1 Tim. 2. 1, 2
z John 17. 20
a 2 Sam. 7. 19
b Ruth. 4. 12
c 2 Sam. 12. 21, 22, 23
d with Luke 16. 25, 26
e Rev. 14. 13
f 1 Joh. 1. 10
g Acts 15. 20
h Rev. 11. 3
i 2 Tim. 4. 2
j Jam. 1. 22
k Acts 10. 33
l Mat. 13. 19
m Heb. 4. 2
n Isa. 66. 2
o Col. 3. 16
p Eph. 5. 19
q Jam. 5. 13
r Mat. 28. 19
s 1 Cor. 11. 23
t to 19
u Acts 2. 42
v Deut. 6. 13
w with Neh. 10. 19
x Isa. 19. 21
y 1 Cor. 7. 5

th Eccl. 5. 4, 5. 2 Joel. 2. 12. Esther 4. 16. Mat. 9. 15. 1 Cor. 7. 5
 Gal. 107. throughout, Esther. 9. 27.

C

in

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in their severall times and seasons,
to be used in an holy and religious

^c Heb. 12. 28 manner *b*.

VI. Neither Prayer nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed,

or towards which it is directed: but **G O D** is to be Worshipped every where *d*; in Spirit and Truth *e*: as in private Families *f*, daily *g*, and in secret, each one by himself *h*: so, more solemnly in the publique Assemblies, which are not carelessly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth thereunto *i*.

^c John 4. 21
^d Mal. 1. 11
^e 1 Tim. 2. 8
^f John 4. 23
^g 24
^h Jer. 10. 25
Deut. 6. 6, 7
Job 1. 3
ⁱ 2 Sam. 6. 18
20
1 Pet. 3. 7
Acts 10. 2
^g Mat. 6. 11
^h Mat. 6. 6
Eph. 6. 18
ⁱ Isa. 56. 6, 7
Heb. 10. 25
Prov. 1. 20,
21, 24
Prov. 8. 34
Acts 13. 42
Luke 4. 16
Acts 2. 42

VII. As it is of the Law of Nature, that, in generall, a due proportion of time be set apart, for the Worship of God: so, in his Word by a positive, Morall, and perpetual Commandement, binding all men in all Ages, he hath particularly appointed One day in Seven for a Sabbath, to be kept holy unto him: which, from the beginning of the World to the resurrection of Christ, was the last Day of the Week; and from the resurrection of Christ, changed

^k Exod. 20.
8. 10, 11
Isa. 56. 2, 4
6, 7

chang

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changed into the first Day of the Week *l*, which, in Scripture, is called the Lords Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

l Gen. 2. 2, 3
1 Cor. 16. 1, 2
Acts 20. 7
m Rev. 1. 10
n Exod. 10. 8. 10
with Mat. 5
17, 18

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy rest, all the Day, from their own works, words, & thoughts about their worldly employments, and recreations *o*, but also are taken up the whole time, in the publique and private Exercises of his Worship, and in the duties of necessity, and mercy *p*:

o Exod. 20. 8
Exod. 16. 12
25, 26. 19, 30
Exod. 31. 15
16, 17
Isa. 58. 13
Neh. 13. 15
16, 17, 18, 19
21, 22
p Isa. 58. 13
Mat. 12. 10
to 13

CHAP. XXII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth, or falsehood of what he sweareth *b*.

a Deut. 10. 20

II. The Name of God only, is that by which men ought to swear: & therein it is to be used with all holy

b Exod. 20. 7
Levit. 19. 12
a Cor. 1. 23
2 Chron. 6. 22, 23

^e Deut. 6. 13 fear and reverence *e*. Therefore, to swear vainly, or rashly, by that glorious and dreadfull Name; or, to swear at all, by any other thing, is sinfull and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the Old *e*, so a Lawfull Oath, being imposed by Lawfull Authority, in such matters ought to be taken *f*.

^d Exod. 20. 7
^{Jer.} 5. 7
^{Mat.} 5. 34. 37
^{Jam.} 5. 12
^e Heb. 6. 16
² Cor. 1. 18
^{Isa.} 25. 16
^f 1 Kings 8.
^{31.} Neh. 13.
^{25.} Ezra 10
^{5.}

III. Whosoever taketh an Oath, ought duly to consider the weightinesse of so solemn an act, and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man binde himself by Oath to any thing but what is good and just, and what he beleeves to be, and what he is able, and resolved to perform *h*. Yet is it a sin, to refuse an Oath touching any thing that is good and just, being imposed by Lawfull Authority *i*.

^h Gen. 24. 2
^{3.} 5. 6. 8. 9
ⁱ Num. 5. 19
^{21.} Neh. 5.
^{11.} Exo. 23
^{7.} 8. 9. 10. 11
^j Jer. 4. 2
^{Nah.} 24. 4
^{5.}

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mentall reservation *k*. It cannot oblige to sin: but, in any thing not sinfull, being taken, it binds to performance

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formance, although to a mans own hurt *i*, nor is to be violated, although made to Hereticks or Infidels *m*.

V. A Vow is of the like nature with a Promissory Oath, and ought, to be made with the like Religious care, and to be performed with the like faithfulness *n*.

VI. It is not to be made to any Creature but to God alone *o*, and, that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of thankfulness for mercy received, or for the obtaining of what we want: whereby we more strictly binde our selves to necessary duties: or, to other things, so far, and so long, as they may fitly conduce therunto *p*.

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded: or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respects, Popish Monasticall Vows, of perpetuall single life, professed Poverty, and Regular Obedience, are so far from being de-

C 3

grees

l 1 Sam. 25.
22. 31, 32, 33
Psal. 15. 4.
m Ezek. 17.
16. 18, 19
Joth. 9. 18, 19
with 2 Sam.
21. 1

n Isaia 19. 11
Eccles. 5. 4
5. 6. Psal. 61
8. Psal. 66.
13, 14
o Psal. 76. 12
Jer. 44. 23
26

p Deut. 23.
21, 22, 23
Psal. 50. 17
Gen. 28. 10,
21, 22
q 1 Sam. 1. 11
Psal. 65. 13
14. Psal. 132
29. 31, 41, 5

q Act. 23.
12. 14
Mark 6. 26
Numb. 30.
5. 8. 12, 13

Mark 19.
12
1 Cor. 7. 29
Eph. 4. 28
1 Pet. 1. 2
1 Cor. 7. 23

degrees of higher Perfection, that they are superstitious and sinfull snares, in which, no Christian may intangle himself *r*,

CHAP. XXIII.

Of the Civil Magistrate.

GOD, the Supream Lord and King of all the world, hath ordained Civil Magistrates, to be under him, over the people, for his own Glory, and the publick good: and, to this end, hath armed them with the power of the sword, for the defence and incouragement of them that are good, and for the punishment of evill doers *a*.

Rom. 13. 1
2. 3, 4
1 Pet. 2. 13,
14

Prov. 8. 15
Rom. 13
1. 2, 4

II. It is lawfull for Christians to accept and execute the Office of a Magistrate, when called thereunto *b*, in the managing whereof, as they ought especially to maintain piety, Justice, and Peace, according to the wholesome Laws of each Commonwealth *c*; so, for that end, they may lawfully now, under the New Testament, wage War, upon just and necessary occasion *d*.

Psal. 120.
11, 12
Tim. 2. 2
Psal. 120. 3, 4
1 Sam. 23. 3
1 Pet. 2. 13
Luk. 3. 14
Rom. 13. 4
Mat. 8. 9, 10
Acts 10. 1, 2
Rev. 17. 14

III. The Civil Magistrate may not assume to himself the Administration of the Word & Sacraments

or the power of the Keys of the Kingdom of Heaven *e*: yet he hath Authority, and it is his duty, to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure, and intire, that all blasphemies and Heresies be suppressed, all corruptions and abuses in worship and discipline prevented, or reformed: and all the Ordinances of God duly settled, administered, and observed *f*: For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God *g*.

I V. It is the duty of people to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute & other dues *k*, to obey their lawfull Commands, and to be subject to their Authority, for conscience sake *l*. Infidelity, or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the people from their due obedience to him *m*: from which, Ecclesiasticall persons are not exempted *n*, much lesse hath the Pope any power and jurisdiction over them, in their

e 2Chron. 16
18. with
Mat. 18. 17
and Mat. 16
19. 1Cor. 12
28. 29
Eph. 4. 11, 12
1Cor. 4. 1, 2
Rom. 10. 15
Heb. 5. 4

f Isa. 49. 12
Psal. 121. 9
Ezra. 7. 23
25, 26, 27, 28
Lev. 24. 16
Deut. 15. 5
6. 12
2 Kings 18. 6
1 Chron. 13. 1
to 9. 2 Kings
13. 1. to 26
2 Chron. 34
33. 2Chron.
15. 12, 13
2 Chron. 19
8. 9, 10, 11
2 Chron. 23
20. Chapters
Mat. 2. 4, 5
1 Tim. 2. 1, 2
1 Pet. 2. 17
4 Rom. 13
6, 7
1 Rom. 13. 5
Tit. 1. 3
1 Pet. 2
13, 14. 16
Rom. 13. 1
Kings 2. 35
Acts 25. 9
10, 11
2 Pet. 1. 10, 11
Jude vers. 8
9. 10, 11

Dominions, or over any of their people; and, least of all, to deprive them of their Dominions, or lives if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

2 Thes. 2. 4
Rev. 13. 15
16, 17

CHAP. XXIV.

Of Marriage, and Divorce.

MArriage is to be between one Man and one Woman: neither is it lawfull for any Man to have more then one Wife, nor for any Woman to have more then one Husband, at the same time.

2 Gen. 2. 24
Mat. 19. 5, 6
Prov. 2. 17

I I. Marriage was ordained for the mutuall help of Husband and

2 Gen. 2. 18

Wife, for the increase of Man-kinde with a legitimate issue, and of

2 Mat. 2. 15
2 Cor. 7. 2, 3

the Church with an holy seed, and for preventing of uncleannesse.

I I I. It is lawfull for all sorts of people to marry, who are able with

2 Heb. 13. 4

judgement, to give their consent.

2 Tim. 4. 3

Yet, is it the duty of Christians to

2 Cor. 7. 36

marry only in the Lord.

27. 38

And therefore such as professe the true

Gen. 24. 37

reformed Religion, should not mar-

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ry with Infidels, Papists, or other

2 Cor. 7. 39

Idolaters: Neither should such as

are godly be unequally yoked, by

marrying

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marrying with such as are notoriously wicked in their life, or maintain damnable Heresies g.

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word h, Nor can such incestuous marriages ever be made lawfull by any Law of Man, or consent of Parties, so as those persons may live together as Man and Wife i.

The Man may not marry any of his Wives kindred nearer in blood, then he may of his own: nor, the Woman of her Husbands kindred, nearer in blood, then of her own k.

V. Adultery, or fornication committed after a contract, being detected before marriage, giveth just occasion, to the innocent Party to dissolve that Contract l. In the case of Adultery after marriage, it is lawfull for the innocent party to sue out a divorce m, And after the Divorce, to marry another, as if the offending party were dead n.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage: yet nothing but

Cs

Adultery

g Gen. 34. 14

Exod. 34. 16

Deut. 7. 3. 4

1 Kings 11. 4

Neh. 13. 28

26. 27

Mal. 2. 14, 15

2 Cor. 6. 14

h Levit. 18.

Chapter.

i Cor. 5. 1

Amos 2. 7

i Mark 6. 18

Levit. 18. 24

25, 26, 27, 28

k Levit. 20.

19, 20, 21

l Mat. 5. 18

19. 19

m Mat. 5. 31

32

n Mat. 16. 9

Rom. 7. 2, 3

o Mat. 19. 8. 9
 r Cor. 7. 15
 Mat. 19. 6

Adultery, or such wilfull desertion as can no way be remedied by the Church, or Civill Magistrate, is cause sufficient of dissolving the bond of Marriage o: Wherein, a publick and orderly course of proceeding is to be observed: And, the Persons concerned in it, not left to their own wills and discretion, in their own case p.

p Deut. 24.
 1, 2, 3, 4

CHAP. XXV.

Of the Church.

THE Catholick or Universal Church, which is invisable, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is, the Spouse, the Body, the fulnesse of Him that filleth all in all a.

a Eph. 1. 10
 23, 25
 Eph. 5. 23.
 27. 32
 Col. 1. 18
 b 1 Cor. 1. 2
 1 Cor. 12. 12
 13. Psal. 2. 8
 Rev. 7. 9
 Rom. 15. 9,
 10, 11, 12
 c 1 Cor. 7. 14
 Acts 2. 39
 Ezek. 16. 20
 at. Rom. 11
 16. Gen. 3. 15
 Gen. 17. 7
 d Mat. 13. 47
 Isaia 9. 7
 e Ephes. 2. 19
 Eph. 5. 15

I I. The visible Church, which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that profess the true Religion b; and of their Children c: and is, the Kingdom of the Lord Jesus Christ d, the House and Family of God e, out of which there is no ordinary

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inary possibilitie of Salvation f. f. A. 2. 47

III. Unto this Catholick Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the World; and doth by his own presence and Spirit, according to his promise, make them effectually thereunto g.

g 1 Cor. 12.
28. Eph. 4.
11. 12, 13
Mat. 28. 19.
20. Isa. 59.
21.
h Rom. 11.
3, 4. Rev. 12
6. 14

IV. This Catholick Church hath been sometimes more, sometimes lesse visible h, And particular Churches, which are members thereof, are more or lesse pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick Worship performed more or lesse purely in them i.

i Rev. 2, 3.
chapters.
1 Cor. 5. 6, 7

V. The purest Churches under Heaven are subject both to mixture and errour k; and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan l. Nevertheless, there shall be alwayes a Church on earth, to worship God according to his will m.

k 1 Cor. 12. 13
Rev. 2. 3.
chapters.
Mat. 17. 24,
25, 26, 27, 28
29, 30. 47
l Rev. 18. 2
Rom. 11. 18.
19, 20, 21, 22
m Mat. 18. 18
Psal. 72. 17
Psal. 102. 28
Mat. 28. 19.
20

VI. There is no other Head of the Church, but the Lord Jesus Christ n; Nor can the Pope of Rome,

n Col. 1. 18
in Eph. 1. 22.

Mat. 23. 8,
9, 10
2 Thes. 2. 3,
4, 9
Rev. 13. 6

in any sense be head thereof: but is that Antichrist, that Man of sin, and Son of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God.

CHAP. XXVI.

Of the communion of Saints.

1 John 1. 3
Eph. 3. 16,
17, 18, 19
John 1. 16
Eph. 2. 1, 6
Phil. 3. 10
Rom. 6. 15, 6
2 Tim. 2. 11
6 Eph. 4. 15
16. 1 Cor. 12
7. 1 Cor. 3. 21
22, 13
Col. 2. 19
8. 1 Thes. 5.
11, 14
Rom. 1. 11,
12, 14
1 John 3. 16,
17, 18
Gal. 6. 10

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory. And, being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, publike and private, as do conduce to their mutual good, both in the inward & outward man.

2 Heb. 10.

24, 25

Ad. 2. 4, 16

16. 2, 3

2 Cor. 1. 10

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spirituall services as tend to their mutual edification: as also, in relieving each other in outward things, according to their severall abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, who in e-

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every place call upon the Name of the Lord Iefuse,

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equall with Christ in any respect: either of which to affirme, is impious, and blasphemous *f.* Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in goods and possessions *g.*

e Acts 2. 41.
45. & John
3. 17
2 Cor. 8. 9.
Chapters.
Acts 11. 27.
30

f Col. 1. 18.
19. 1 Cor. 8
6. 12. 42. 8
1 Tim. 6. 15.
16. Psalm. 43
7. with
Heb. 1. 8, 9

g Exod. 20.
11. Eph. 4.
28. Acts 3. 4

CHAP. XXVII.

Of the Sacraments.

Sacraments are holy Signes, and Seals of the Covenant of Grace, immediately Instituted by God, to represent Christ, and his Benefices, and, to confirm our interest in him, as also, to put a visible difference between those that belong unto the Church, and the rest of the world, and, solemnly to engage them to the service of God in Christ according to his Word.

a Rom. 4. 11
Gen. 17. 7. 10
b Mat. 28. 19
1 Cor. 11. 23
c 1 Cor. 10.
16. 1 Cor. 11
25. 26
Gal. 3. 27

d Rom. 15. 8
Exod. 12. 48
Gen. 34. 14

e Rom. 6. 3. 4.
1 Cor. 12. 13.
21

II. There is in every Sacrament a Spirituall relation, or Sacramentall union, between the Signe and the Thing

Things signified: whence it comes to passe, that the names, and effects of the one, are attributed to the other *f*.

*Gen. 17. 10
Mat. 26. 27,
28. Tit. 3. 5*

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacie of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but, upon the work of the Spirit *h*, and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefite to worthy Receivers *i*.

*2. Rom. 2.
28, 29
1. Per. 3. 21
1. Mat. 3. 11
1. Cor. 2. 13*

*8. Mat. 26,
27, 28
Mat. 28. 19,
20*

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptisme and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

*1. Mat. 28. 29
1. Cor. 11. 20,
23
1. Cor. 4. 1
Heb. 5. 4*

V. The Sacraments of the Old Testament, in regard of the Spirituall things thereby signified, and exhibited, were, for substance, the same with those of the New *l*.

*1. 1. Cor. 10.
23. 8, 9, 4*

CHAP. XXVIII:

Of Baptisme.

Baptisme is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the Visible Church *b*; but also, to be unto him a sign, and seal of the Covenant of Grace *c*; of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnesse of life *g*, which Sacrament is, by Christs own appointment, to be continued in his Church, untill the end of the World *h*.

a Mat. 28. 19.

b 1 Cor. 12.

c Rom. 4. 11. with Col. 2. 11, 12.

d Gal. 3. 27. Rom. 6. 5.

e Tit. 3. 5.

f Mark. 1. 4.

g Rom. 6. 3, 4.

h Mat. 28. 19, 20.

I. The outward Element to be used in this Sacrament, is Water, wherewith the party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat. 3. 12.

John 1. 33.

Mat. 28. 19, 20.

III. Dipping of the person into the Water, is not necessary: but, Baptisme is rightly administred, by powring, or sprinkling Water upon the person *k*.

k Heb. 9. 10.

19, 20, 21, 22.

Acts 2. 41.

Acts 16. 33.

Mark 7. 4.

IV. Not only those that do actually

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Mark 16.
 15, 16
 Act. 8. 17, 38
 Gen. 17. 7
 with
 Gal. 3. 9, 14
 and Col. 2.
 11, 12 and
 Act. 2. 38,
 39. & Rom.
 4. 11, 12
 1 Cor. 7. 14
 Mat. 28. 19
 Mark. 16. 15,
 14, 15, 16
 Luke 18. 15
 Luk. 7. 30
 with Exod.
 4. 24, 25, 16
 Rom. 4. 11
 Act. 10. 2. 4
 22, 31, 45, 47
 Act. 8. 13
 23
 John 3. 5, 8

ally professe faith in, and obedience unto Christ, but also the Infants of one, or both believing Parents, are to be baptized *m.*

V. Although it be a great sin to contemn or neglect this Ordinance, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without *o*, or, that all that are Baptized, are undoubtedly regenerated *p.*

VI. The efficacy of Baptisme is not tyed to that moment of time, wherein it is administred *q*; yet, notwithstanding by the right use of this Ordinance, the grace promised, is not only offered, but really exhibited and conferred, by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Councel of Gods own Will, in his appointed time *r.*

VII. The Sacrament of Baptisme is but once to be administred unto any person *s.*

Gal. 3. 27
 Tit. 3. 5
 Eph. 5. 25,
 26. Act. 2,
 38. 41
 Tit. 3. 5

CHAP. XXIX. Of the LORDS Supper.

Our Lord Jesus, in the night wherein he was betrayed, Instituted

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rated the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the World, for the perpetuall Remembrance of the sacrifice of Himself, in his Death: the sealing all benefits thereof unto true Believers, their Spirituall nourishment and growth in him, their further ingagment in: and to, all duties which they owe unto him; and, to be a bond, and pledge of their Communion with him, and with each other, as Members of His Mystical Body *a*.

II. In this Sacrament Christ is not offered up to his Father: nor, any real Sacrifice made at all, for remission of sins of the quick or dead *b*, but only a commemoration of that one offering up of himself, by himself, upon the Crosse, once for all; and a spirituall Oblation of all possible praise unto God, for the same *c*.
So that, the Popish Sacrifice of the Masse (as they call it) is most abominably injurious to Christs one, only Sacrifice, the alone Propitiator for all the sins of the Elect *d*.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers

a 1 Cor. 11.

23, 24, 25, 26

1 Cor. 10. 16

27. 21

2 Cor. 12. 13

b Heb. 9. 22

25, 26. 28

c 1 Cor. 11.

24, 25, 26

Mat. 26. 26,

27

d Heb. 7. 29

24. 27

Heb. 10. 11

12. 14. 18

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to declare his word of institution to the people, to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common, to an holy use: and, to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to give both to the Communicants *e*; but to none who are not then present in the Congregation *f*.

e Mat. 26. 26.
27, 28. and
Mark 14. 22
23, 24
Luke 22. 19.
20. with
1 Cor. 11. 23
24, 25, 26
f Acts 20. 7
1 Cor. 11. 20

g 1 Cor. 10. 6
h Mark 4. 23
1 Cor. 11. 25
26, 27, 28, 29

I V. Private Masses, or receiving this Sacrament by a Priest, or any other, alone *g*, as likewise the denying all of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i*.

i Mat. 25. 9

V. The outward Elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*, albeit in substance and nature, they still remain,

k Matth. 26.
26, 27, 28.

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main, truly, and only Bread and Wine, as they were before *l*.

*1st Cor. 11.
26, 27, 28
Mat. 26. 29*

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs Body and blood (commonly called Transubstantiation) by Consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Sacrament, and hath been, and is, the cause of manifold Superstitions; yea, of grosse Idolatries *m*.

*m Acts 3. 17
with 1 Cor.
11. 24, 25, 26
Luke 24. 6
39
n 1 Cor. 11.
28*

VII. Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament *n*, do then also, inwardly by faith, really & indeed, yet not carnally & corporally, but spiritually, receive, and feed upon Christ crucified, & all benefits of his death: The body and blood of Christ being then, not corporally, or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of Believers in that Ordinance, as the Elements themselves are to their outward senses *o*.

*o 1 Cor. 10.
16*

VIII. Although ignorant, and wicked men receive the outward Elements,

p 1 Cor. 11.
27, 28, 29
2 Cor. 6. 14
15, 16
9 1 Cor. 3, 6
7, 13
1 Thes. 3, 6
14, 15
Mat. 7, 6

ments, in this Sacrament: yet, they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore, all ignorant, and ungodly persons as they are unfit to enjoy communion with him, so are they unworthy of the Lords Tables; and cannot without great sin against Christ while they remain such, partake of those Holy Mysteries *p*, or be admitted thereunto *q*.

CHAP. XXX.

Of Church Censures.

1 Isa. 9. 6, 7
1 Tim. 5. 17
1 Thes. 5. 12
Acts 20. 17
28. Heb. 13.
7. 17. 24
1 Cor. 12. 28
Mat. 28. 18,
19, 20

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civill Magistrate *a*.

II. To these Officers, the Keys of the Kingdom of Heaven are committed: by vertue whereof, they have power, respectively, to retain, and remit sins: to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministry of the Gospel, and by Absolution

Exclusion from Censures, as occasion shall require *b*.

III. Church Censures are necessary, for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be prophaned by notorious and obstinate offenders *c*.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, suspension from the Sacrament of the Lords Supper for a season; and by Excommunication from the Church according to the nature of the crime, and demerit of the person *d*.

6 Mat. 16. 19
Mat. 18. 17.
18. John 20.
20. 21. 22. 13
2 Cor. 2. 6,
7. 8

5 1 Cor. 5.
Chapter.
1 Tim. 5. 20
Matth. 7. 6
1 Tim. 1. 20
1 Cor. 11. 27
to the end.
with Jude
verse 23
1 Thes. 5. 12
2 Thes. 3. 6
14. 15
1 Cor. 5. 4. 5.
13. Mat. 18
17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Counsels.

For the better Government, and further edification of the Church; there ought to be such Assemblies,

as are commonly called Synods or

2 Acts 15. 2

Councils &c.

4. 6

I I. As Magistrates may lawfully call a Synod of Ministers, and other fit Persons, to consult and advise with, about matters of Religion *b*: So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by vertue of their Office; or, they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c*.

6 Isa. 49. 23

1 Tim. 2. 12

2 Chron. 19

8, 9, 10, 11

2 Chron. 29

30. Chap-

ters.

Mat. 2. 4, 5

Prov. 11. 14

6 Acts 15. 2

4. 22, 23. 25

I I I. It belongeth to Synods and Councils, Ministerially to determine Controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better ordering of the publick Worship of God, and Government of his Church: to receive complaints, in cases of maladministration: and, authoritatively, to Determine the same: which Degrees, and Determinations, consonant to the Word of God, are to be received with reverence, and submission: not only, for their agreement with the Word; but also for the power, whereby they are made, as being an Ordinance of God appointed thereunto in his Word.

2 Acts 15. 15

19. 24. 27.

28, 29, 30, 31

Acts 16. 4

Mat. 18. 17

18, 19, 20

IV. A

The Confession of Faith.

71

IV. All Synods or Counsels, since the Apostles time, whether generall, or particular, may erre; and, many have erred. Therefore, they are not to be made the rule of Faith, or practice; but, to be used as an help in bothe.

2 Eph. 2. 16.

Acts 17. 13.

1 Cor. 2. 5.

2 Cor. 1. 24.

V. Synods and Counsels are to handle, or conclude nothing, but that which is Ecclesiasticall: and are not to intermeddle with Civile affairs which concern the Common weale, unlesse by way of humble petition in cases extraordinary: or, by way of Advice, for satisfaction of conscience, if they be thereunto required by the civil Magistrate f.

f Luke 12.

13, 14.

John 18. 36.

CHAP. XX XII.

Of the state of men after death, and of the Resurrection of the dead.

THE Bodies of men, after death, return to dust, and see corruption: but, their souls (which neither die, nor sleep) having an immortal subsistence, immediatly return to God, who gave them b: the souls of the Righteous, being then made perfect in holinesse, are received into the highest Heavens, where

a Gen. 3. 9.

Acts 13. 36.

b Luk. 23. 43.

Eccles. 12. 7.

e Heb. 12. 23
2 Cor. 5. 1. 6. 8
Phil. 1. 23.
with Acts 1.
21. and Eph.
4. 10
4 Luke 16
23. 24
Acts 1. 25
Jude 1. 6. 7
1 Pet. 3. 19

where they behold the face of God, in light and glory, waiting for the full Redemption of their Bodies. And the souls of the wicked are cast into Hell, where they remain in torments and utter darknesse, reserved to the Judgement of the great Day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

1 Thel. 4. 17
1 Cor. 15.
52. 52

I I. At the last Day, such as are found alive, shall not die, but be changed: and, all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever f.

Job 19. 26
27. Cor. 15.
42. 43. 44

I I I. The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just by his Spirit, unto honour, and, be made conformable to his own glorious Body g.

Acts 14. 15
Joh. 5. 28. 29
1 Cor. 15. 42
Phil. 3. 21

CHAP. XXXIII.

Of the last Judgement.

GOD hath appointed a Day, wherein He will Judge the World, in righteousness, by Jesus Christ, to whom, all power, and Judgement

1 Tim. 17. 31

judgement is given of the Father *b. John 5. 21. 27*
 In which day, not only the Apostate
 Angels shall be judged *c. 1 Cor. 6. 3*, but like-
 wise all persons that have lived upon
 earth, shall appear before the Tri-
 bunall of Christ, to give an accompt
 of their thoughts, words and deeds;
 and to receive according to what
 they have done in the Body, whether
 good or evil *d. 2 Cor. 5. 10*.

II. The end of Gods appointing
 this Day, is for the manifestation
 of the glory of his mercy, in the
 eternall salvation of the Elect: and,
 of his Justice, in the damnation of
 the reprobate, who are wicked, and
 disobedient: For, then shall the
 Righteous go into everlasting Life,
 and receive that fulnesse of Joy and
 refreshing, which shall come from
 the presence of the Lord: but, the
 wicked, who know not God, and
 obey not the Gospel of Jesus Christ,
 shall be cast into eternall Torments,
 and be punished with everlasting
 destruction from the presence of
 the Lord, and from the glory of
 his power *e.*

III. As Christ would have us
 be certainly perswaded, that there
 shall be a Day of judgement, both

c. 1 Cor. 6. 3
Jude verse 6
2 Pct. 2. 4

d. 2 Cor. 5. 10
Eccl. 12. 14
Rom. 2. 16
Rom. 14. 10
12. Mat. 25. 31
36. 37

e. Mat. 25. 31
to the end.
Rom. 2. 5. 6
Rom. 9. 27
23. Mat. 25
21. Act. 17
2 Thel. 1. 7
8. 9. 10

to deter all men from sin, and for
 the greater consolation of the godly
 in their adversity *f*: so, will he
 have that Day unknown to men,
 that they may shake off all carnall
 security, and be alwayes watchfull,
 because they know not at what hour
 the Lord will come: and, may be
 ever prepared to say, come Lord
 Jesus, come quickly, *Amen g.*

f 2 Pet. 3. 11

14. 2 Cor. 5.

10, 11

2 Thes. 1. 5, 6

7. Luk. 21. 27

28. Rom. 8.

23, 24, 25

g Mat. 24. 36

42, 43, 44

Mark 13. 35,

36, 37. Luke

12. 35, 36

Rev. 22. 20.

FINIS.
